THE COMMONWEAL

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SOCIALISM AND CATHOLIC ACTION

KEEN interest in Socialism was aroused by Charles Willis Thompson's article on Norman Thomas, in a recent issue of this paper, and it is further demonstrated by letters reaching this office asking for information regarding the legitimacy of Catholics joining the Socialist party. Writing as an individual, Mr. Thompson raised that question in his article, and answered it confidently in the affirmative, so far as the Socialist party in the United States under its present candidate is concerned. But the question is a more complicated one than is indicated by our political correspondent, who was more interested in describing the Socialist candidate's views than in the more abstract subject of how far, if at all, Catholics who are loyal to the principles of their religion, as applied to political action, may go in regard to Socialism. While it obviously is impossible to deal with that subject thoroughly within the limits of a brief editorial article, it may be useful to point out here some of the reasons which make it essential for Catholics to proceed with great prudence in this matter. There are many Catholics who believe—as one of THE COMMONWEAL readers put the case in a recent letter—that for the purpose of bringing about a really just reform of our economic system, both the Democratic and the Republican parties are useless, and that since the Socialist party in the United States has dropped those features of Socialism to which Catholics could object, it is more practical for Catholics who really desire to carry out the proposals for social reform made by Popes Leo XIII and Pius XI to join the Socialist party than any other.

It is true, as such writers point out, that there has been no formal condemnation of Catholic membership in the Socialist party in the United States. Practising Catholics probably may be found today in the membership of that party. Yet these facts in no way support a belief that the Church authorities have approved, or could now approve, of Catholics being Socialists.

The Socialist party in the United States is torn between two points of view, although at this period it has submerged almost entirely one of these points of view. The first point of view is: the traditional theory and practice of Socialism which called for class war to the utmost; common ownership of practically all of the means of ownership and distribution (this common ownership to be obtained by confiscation and revolution); and the administration of these commonly owned industries by the government. This point of

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view has, with some modifications, been taken over by the group that forms the Communist party. But at least some Socialists still vaguely hold the complete program of traditional Socialism with the exception that they contemplate the creation of a Socialist society following victory at the polls.

Moreover, the Socialist party in this country has come to another position. Formerly, Socialists were definitely and outspokenly anti-religious. Now in their publications there is little of that. Instead, there seems to be utter indifference to religon. This would not be so important in either of the other main political parties. The importance in the case of Socialism is that the Socialists have, or seek to have, a philosophy of life, and the organization seeks to impart this philosophy to its followers. The philosophy is naturalistic in its basis. Neglect of religion and its utter lack of interest in religion is part of its philosophy. (For details on this, see Pius XI's encyclical, "Reconstructing the Social Order," N. C. W. C. text, page 38.)

In the philosophy of Socialism as now held there is also a false idea of the nature and origin of society and of the position of human beings in society. Socialists work on the theory that the present inter-dependence of persons, units and industries requires such a degree of collective control that many of the rights of individuals as workers must fall into the discard and that people must be regulated to an extraordinary degree as workers. Thereafter, that is to say outside of working life, they are to be utterly free from social control of almost any sort. In other words, the Socialist wants submergence of rights in economic life and unlimited rights in non-economic life. The Catholic is opposed to both propositions. Modified quasi-individual and quasi-social rights belong to a person both in economic and in non-economic life and in both spheres are to be organized and are to be, often, under governmental regulation. (See "Quadragesimo Anno," pages 35-39.)

As a Catholic goes over the platform of the Socialist party, section by section, and then examines it as a whole, he finds that a good deal of it is an expression also of Catholic social teaching, that some of it may be an expression or may not be, and that there are several important gaps which Catholic social teaching fills.

Passing over these minor subjects, the main question comes down to that of social ownership. The Socialist platform advocates social ownership of mines, forests, oil and power resources; public utilities dealing with light and power, transportation and communication; what are called "basic industries"; and banking, credit and currency. In all the industries except banking, the administration is to be by boards on which the workers in the industries, consumers and technicians are to be represented. Thereafter, planned production of all industry is advocated and is, according to the program, then and then only, possible.

On public ownership, Pius XI in "Reconstructing the Social Order," says on page 35: "For it is rightly contended that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." In government-owned industries it is customary among Catholic social students to advocate some form of management that will not be completely governmental. The question, therefore, returns to the extent of public ownership permissible to Catholic social teaching.

According to the encyclical, those industries are to be owned in common which give their private owners too much power over the community as a whole for its safety. The rest of industry is to be owned privately and (something that the Socialist program neglects to consider) is to be widely, though not equally, distributed in ownership among the people. In other words, Catholic social teaching lays considerable emphasis on private ownership widely distributed and makes exceptions to admit of a degree of public ownership. The Socialist platform speaks only of the exceptions.

To determine what the principle permitting public ownership means in terms of American industries, i.e., which are the industries that cannot be allowed in private hands for the safety of the public good, can be decided only by an examination of the industries themselves. As far as is known, no complete examination of this principle in the United States has been made by any Catholic authority, although a measure of public ownership was advocated by Dr. John A. Ryan as long as twenty-five years ago, and he recently advocated the government taking over key industries as a final resort in case of failure of these industries to bring us out of the depression. Perhaps the measure of government ownership advocated by the Socialist platform is necessary, although one doubts it immediately when he notices the vague term, "basic industries."

The difficulty here is that the Socialist has whittled away his public ownership program and is vague about where to draw the line, while a person coming to the question from the Catholic social teaching is also indefinite regarding the line he will draw between public ownership and private ownership, but does have a general program. The Socialist perpetually seeks to extend the public ownership line into private ownership; a person speaking from the standpoint of Catholic social teaching tends to push the public ownership group into as few industries as possible. Here indeed is one real difference in economic programs between the Catholic and the Socialist.

Catholic social teaching wants all economic life organized into a system of guilds in which all of the elements in every industry will be represented and in which property will be widely, though not equally, distributed. The guilds will represent separate industries, and these guilds will form a federation for the general planning and directing of economic life. Government action will be supervisory and auxiliary. Where industries will have to be owned by the government, on the principle outlined above, they will come into the guild system though being administered in large part by the

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people in the industry. Catholic social teaching has also a code of just practices, generally, as to wages, distribution of incomes, and fair prices.

The Catholic social program is much better than the Socialist program and it is more cohesive, more advanced and more practical. It avoids the danger both of excessive government control of life and excessive control by a minority of capitalists. Moreover, it has the true philosophy of life in contrast to the false philosophy of Socialism.

Because of these reasons, a Catholic, we believe, should not join the Socialist party. He should prepare himself thoroughly in Catholic social teaching and in its application to American life. He should join Catholic Action and work with others on the same subjects, so that Catholics will in time all come to know and hold Catholic social teaching. If the millions of Catholics in the United States were thus prepared, then they, in company with other Americans, would put Catholic social teachings into effect. Joining the Socialist party would militate against this aim. It would give the appearance that the Catholic approved of Socialism, whereas he was against its economic program because in the large it is not enough, and because it asks probably for an unnecessary amount of public ownership, and because its spirit is wrong. He would convince few Socialists. At the same time he would wreck his hopes among Catholics. All he would do would be to help something that he is against. He cannot be a true Socialist. The place for him to be, therefore, is where he belongs.

WEEK BY WEEK

ALL CONFERENCES are nine-tenths talk. The important thing about the one which recently met in Ottawa is that the other tenth, which consists of resolutions, is solid and meaty. England herself got very little out of the deliberations excepting a chance to begin reëstablishing the empire on an economic foundation. Times change and allegiances with them. Ireland is again in a rebellious mood; Canada, modified on the one hand by its long resistance to a United States it poorly understands and on the other by its own increasingly nationalistic psychology, is no longer the colonial domain of yore. As a consequence—conditions being virtually the same as regards all other parts of the empire—the necessity for arriving at some new formula was obvious and it could merely be a question of how far the English would permit themselves to go. That question is now answered at least in principle. Britain has gone pretty far. First, the essence of free-trade doctrine has been abandoned and with it have perished even some very precious morsels of international trade reconstruction theory. Secondly, by the very nature of the deal signed, the English have quite considerably modified their attitude toward Continental Europe and have accepted economic nationalism as the condition likely to underlie world commerce during the coming decade.

Balance-Sheet of Ottawa

FREE TRADE had no more important doctrine than that the dominions must be governed by exactly the same conditions as were allowed foreign countries. It was the colonial statesman who began to argue, during the final years of the nineteenth century, for preferential agreements. Today Britain is committed to a policy of accepting large percentages of dominion, especially Canadian, products duty-free while levying tariffs against the rest of the world; and its relations with Argentina as well as Russia are definitely modified as a result. To be sure the acceptance of Australian frozen beef is governed by assignment of a quota. In return England will gain a number of opportunities to extend its own trade in manufactured articles. The development as a whole has been a bitter dose for many honest Britishers, but the contemporary citizen everywhere is faced with the necessity of swallowing such potions. We of the United States are doubtless exposed to the danger of a veritable gallon of gall. For the moment the loss of Canadian trade, certain to emerge from the shuffle, is the chief concern. But we shall not know the whole story until the "new system" begins to work out.

A Democratic Experiment

GOVERNOR ROOSEVELT'S appeal to the forgotten men, the industrial cannon fodder and the infantry of our present economic order, to put a dollar bill (or several) in an envelope and mail them to the manager of the Democratic campaign committee, should furnish an interesting indication of the effectiveness of his campaign. Of course there are many people who could not, or would not, send a dollar who yet might be relied upon to go out and cast a ballot which would cost them nothing. But the response in what is nowadays extremely hard cash by those whose faith is in a new order, will be an important test. The appeal was a daring scheme because it had to be conducted so openly, and failure, or even indifferent success, will give much comfort to the opposing party. Fundamentally it is a step quite in keeping with the principle of the Democratic party that the control and the concern of the government must be diffused to the great commonality, as opposed to the fundamental principle of the Republican party that government must be handled by the best brains, which means relatively speaking, the privileged.

IT IS obvious in this connection that the Democratic is the more doctrinaire (that is to say, ideal or theoretical) and the less easily workable of the two plans of government—which partly accounts for its having been merely the opposition for so much of the time since the combination of the industrial revolution and the triumph of the industrial states in the Civil War. None the less it cannot be denied that the Democratic party has fulfilled a useful function as an opposition, as

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the champion of those not in power. Whether it is to continue in this minor, but still genuinely constructive, rôle, or is to be given the major rôle and opportunity for the creation of a new and supposedly better social order, will now depend largely on whether the common man does rise and contribute to the support of this party.

On a Charge of Dynamite

READERS of this issue will find a challenging paper by the Reverend Joseph Corcoran, which—let it be frankly admitted—we should not have published had the author been a layman. Criticism as such is easy, but when the critical mind speaks from personal experience, above all from pastoral experience, it has a right to be heard. With one conclusion to which Father Corcoran arrives we ourselves beg to differ. Shall the priest concede that pratical tasks bar him from that intimacy with his people upon which so much of Catholic social solidarity depends, and shall he then urge young lay folk to supplement by their activity the dearth of his own powers? Within certain limits we are, of course, in favor of the religiously active layman. But it seems to us that the idea of utilizing this layman for the more important work of the teaching Church has always been and is wrong. Why not so arrange matters that the pastor can delegate to trained laymen a good part of his practical or "building" efforts and so gain time for the ministry? At all events this is an important problem concerning which differences of opinion are legitimate. One is grateful to Father Corcoran for having stated it frankly, and one hopes that his reward will be the consciousness that he has started at least a few people on the rounds of meditation.

Eugenics and Single Blessedness

AN OBSERVER who is close to THE COMMONWEAL and who was present at most of the meetings on both days of the Third International Congress of Eugenics held at the Museum of Natural History, August 22 and 23, said that the most interesting feature of the meeting was the very large attendance of women. As a rule scientific meetings are attended by a large preponderance of men. The attendance at the sessions of the sections at the Museum of Natural History had more than a majority of women. There were probably as many women in proportion to the men as is to be found in a New York theatre audience in the evening, especially when a sex play is presented. The question would inevitably occur whether the reason for this preponderance of women in both cases was not the same, and whether there is not a special attraction for the gentler sex in the discussion of the problems that come up in sex plays and eugenics. It was easy to judge that many of the women present were young women, at least in the sense of being unmarried, though the expression would not hold as a rule so far as their actual years were concerned. In most of the rooms in which the section meetings were held, it was necessary for those who entered the room after the beginning of the session to have to face the audience in securing their seats. A good many of the men who came seemed a little startled to have to face an audience so largely composed of women, for the feminine portion of the audience had come early as a rule in order to secure seats. Not infrequently the entrance of a man into the room would be coincidental with certain expressions relating to sex that a few years ago were not ordinarily employed where women were present. It was more than a little amusing to note that some of the older men actually seemed "fussed" under the circumstances. The observer remarked to one good lady who was deeply intent on the proceedings that there seemed to be a preponderant interest on the part of the women, and she assured him that she thought it was particularly women's business to secure good progeny for the race. The observer's rejoinder was that it was too bad, then, that so many of the women present seemed to be indubitably of the genus from whom any direct benefit for the race would be quite out of the question.

The Way of Perfection

THE COUNSELS of perfection have never been kept remote and unreal in the Catholic Church, which is why myriads of men and women believe in her, of course. There are literally countless people, wholly obscure save in the eyes of heaven, in whom the loveliest and loftiest virtues of the spirit are discerned and carefully fostered by the confessional. And every nun who hurries by in the street, intent on some one of the prosaic tasks through which the dedicated life is achieved and ever reachieved; every priest who passes us with a kindly commonplace greeting, or who talks to us proudly about his school, or anxiously about his school debt—are living testimonials that all around us, in the present, human beings like ourselves have firmly and forever given up everything for Christ. But the very accustomedness of the nun and the priest, grateful and vital though it is, sometimes obscures their first significance. They are so necessary a part of the structure of our lives that they may no longer impinge upon our spiritual imagination. Any renewal of the sense of what they primarly mean, is inspiring. And it was our lot to experience, most touchingly, such a renewal only the other day.

IT WAS the feast of Saint Louis the King, one of the holiest of Franciscan Tertiaries, and likewise the day appointed at the Franciscan Monastery in Paterson for some seventy Franciscan novices and clerics to make, or renew, their vows. After the Mass was said and the "Veni Creator" sung, they marched up one by one to kneel before the Father Superior at the main altar. In the hands of each was a plain black crucifix, to which his eyes were addressed. One did not single out individuals. One was simply aware of a long procession

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of young men, strong and eager-looking, in the very beginning of adult manhood, who pressed up to an altar, knelt there to repeat the most loving, most complete vow of abnegation that the Church has taught her children to imagine, and then were vested in brown robes, girt with cords. And suddenly one experienced that enkindling and vision which destroys time and brings reality close. Outside, in the world, there was, at the best, the troubled pursuit of lawful interests; at the worst, misery, fear, greed and the nemesis of greed. Here there were seventy modern boys with every range of worldly promise, who drew over their heads the robes that have not changed in color or cut or meaning for seven centuries, and spoke the words that, for all that time, have signalized renunciation. One looked back those seven centuries, to perceive that Francis, too, lived in a world of contriving and misery and greed. And one was carried thirteen centuries beyond him to the meeting of Christ and the rich young man. The world has not changed, nor the remedy for the world.

Summer School President

LIKE all such establishments, the Catholic Summer School has felt the arrows of these outrageous times, but unlike most others the number of visitors during the past months was remarkably close to normal. This alone suffices to indicate that the school has mustered an army of faithful followers. But there is another side to the matter, upon which a moment's stress may profitably be laid—the willingness of busy, many-sided men and women to devote a great deal of time and energy, free of charge, to the administration of Cliff Haven. Thus Father Duffy, whose death was so universally mourned, gave to the institution vastly more than his valuable name. He lived with it, enjoyed its increasing good fortune and wrestled with its problems. The man chosen to succeed him is more evidence to the same effect. Monsignor Michael J. Splaine is one of the best known among the priests and prelates of Boston. Very often he has served as a "committee of public relations" in behalf of the Catholic of his region; and not seldom his paths have led to distant enterprises, almost missionary in character, which he helped to enliven and strengthen. The news that Monsignor Splaine has accepted the direction of the Cliff Haven school needs no commentary beyond this: it guarantees that the institution will remain human and scholarly at one and the same time.

Hot or Cold

THE OLD *dolce far niente* of the South Sea Islands was given a variation recently in *Scribner's Magazine*. In this case a young couple has moved to Labrador where they have a snug, grey, weather-beaten house at the head of a long bay, a potato patch, raspberry bushes and pile of firewood. They catch fish and eat them, build things and use them, shoot game and eat the meat, and pick berries and make jam. The young man, Elliott Merrick, describes all this and reflects, "Why should one bend one's whole life to a system of law, convention, taboo, evolved solely to enable millions of people to live packed together like sardines in a can?" Why indeed, one may well echo. The New York *Times,* however, considerably disturbed over this picture of Eden lest there should be a sudden abandonment of the towering, stainless steel cans of the metropolis, points to the fact that in Boston they have been holding a Labrador relief bazaar and the public was invited by the Grenfell Association: "To stock the empty cupboards for brave, starving folk of Labrador." The *Times* goes on to reveal that the Labradorians cannot sell their fish "because of tariff walls abroad and of the depleted financial condition of the countries where they used to get their markets," and this seems conclusive evidence to that great newspaper that "we are all in the same boat, and can't escape our responsibilities even by going to snowy solitude." This to us seems a *non sequitur.* If the Labradorians cultivated their island so that it would be self-sufficient as is the little grey home of the Merrick's, they could spend their leisure laughing at tariffs. Of course, those of us who have elected to live in cities or near them, who like the theatre, some of the art shows and a modicum of the social amenities of civilization, are being dangerously ringed around by tariffs. For us the suffering of the Labradorians is important while the Merricks are not, unless we are still very young.

Silly Season in England

WE HAVE from time to time confessed pleasure when the English make themselves politically or socially ridiculous. This is not because we do not admire them, but because we do. Their adventurousness, their endurance, above all their subcutaneous and as it were unconscious genius in the two fields named above, cannot be gainsaid; which is precisely why it is a happiness, human nature being what it is, to have a chance to laugh at them occasionally. As, for instance, at the news despatch which just comes through, unadorned by gloss or comment, to the effect that "women income-tax inspectors in Britain" must be able to answer these questions: "How would you tell a swallow from a martin?" "What do you suppose Dr. Johnson would have thought of Wordsworth?" "Why doesn't a railway locomotive need a flywheel?" Among the many aspects of approach of which this phenomenon is susceptible, it occurs to us to fix on the sex of the unfortunate questionees. Why aren't men asked these questions too? Is it a plot to scare women away, or merely a foregone conclusion that men know the answers? Which brings on the larger interrogation, why anyone inspecting income taxes should know the answers. We do not know what Dr. Johnson would have thought of Wordsworth, but we can hazard a guess at what the pungent and quintessentially sound old snorter would have thought of these civil service tests.

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TWO TIMES TWO

ARE THE health and spirits of America improving? During a certain number of months the nation's business was plainly frightened out of its wits. Industry was much like a man who vainly tries to get a footing in some particularly slushy bog, not knowing what may be depended upon and reasonably convinced that nothing can. Now all is suddenly changed. A concerted financial attack along the whole line has plainly been ordered, and such huge sums have been flung into the struggle that the stern front of the depression has in part given way. We here have no special knowledge of what has been planned or done. The list of loans published by the Reconstruction Finance Corporation is decidedly only a fragment of the catalogue of that organization's grants. Nor is the amount of credit or new money made available through government action something regarding which the uninitiated citizen is completely informed. All we know is that despite continuing reports of diminishing earnings and buying power, the total value of securities purchasable by the country has increased millions and billions of dollars in a short time.

How to describe this new development is a question which very many citizens are vainly attempting to answer. Shall we call it inflation? Or is it merely the result of a carefully devised scheme for pumping sound available credit into the "arteries of business"? In all probability nobody can reply. It is reality alone which will decide. Every dollar added to the value of collateral naturally reduces indebtedness and increases monetary power. A person made unable to borrow $200 on stocks originally purchased at $2,000 will, if the advance in price is maintained, naturally find himself in a position to get a loan of that and more. And if his activity and purchasing increase as a result, the final effect must be stimulation of production, manufacturing and selling. Nevertheless everything depends upon how long the increase can be maintained. If it stands firm, we shall (in conformity with the usual rhythm of the capitalist system) move into another upward swing of the business cycle. If it collapses into a mirage—even as did the advance of 1930—we shall definitely know that the world is due, economically speaking, for a thorough overhauling.

If men understood the causes of such disasters as that which overtook us all in 1929, something in the way of a dependable prediction could be made. Those causes are not, however, known even relatively well. Of course we are in a measure equipped to write the history of what happened: that is, we can outline a series of happenings which put together took like causes, just as we are able to say that depletion of manpower, a food blockade and a loss of morale preceded the German downfall of 1918. But there is a great difference between a chronicle and an explanation. Take for example the precariousness of existing loans made by United States bankers to foreign countries. As a result of the war, financial relations between this country and the nations of Europe changed to permit the emergence of the first as a creditor nation, which loaned fabulously large sums with almost reckless prodigality. At first sight it must appear as if the loss of these sums would undermine the lending power of the American citizen and incidentally wipe out a goodly part of his accumulated capital. Yet this may not be true at all. Perhaps that capital was really the source of disease—an accumulation of surplus flesh which hampered the United States in developing trade. Nobody is able to decide.

That is why the course of events during the next few months will be followed with bated breath. In case the present heroic effort to lift industry up by its own bootstraps succeeds, then Secretary Chapin was right when he declared, on August 22, that "there is a tremendous latent consumer demand in this country" which "will become more and more evident with the increase of public confidence." For in this case it must appear that the trouble has been brought on by fear and consciousness of losses, which kept the nation from utilizing the economic energy stored in its vaults. If, however, the energy is unearthed and employed without avail, then practically everybody will know that either there was not enough of it to go around or that it was improperly distributed. The issue between the order to which we have been accustomed and that which waits, at least in theory, to supplant it, was never more clearly drawn.

Needless to remark, one may legitimately hope that even if the movement now taking place fails to work anything remotely akin to a miracle, it may do very much to alleviate suffering, curtail unemployment and afford the opportunity to remedy social defects which the past few years have relentlessly exposed. Many of these are just as approachable under one "system" as they are under another. Just now, for example, the Middle West is witnessing a farmers' strike based on a demand for honest prices for agricultural produce. Obviously prices cannot be had for the asking. They can be obtained only if there is an increase in values sufficiently general to signify an escape from the depressed condition under which we all have been doing business. Yet there are a hundred and one chronic ills of farming which can and must be dealt with. And what is true in one instance is true in virtually all instances. Two times two are four. Unemployment times waste or speculative profits equals calamity. The nation's business is, indeed, to think in terms of the whole and to study the application of universal principles to human conduct, but it must also deal specifically with specific cases. Government in the United States is dedicated to the people and not to a theory, however pseudo-sacrosanct. For ourselves, we think the future depends upon what use we of the present decide to make of our collective powers. These are not automatic; they depend upon the practical use of intelligence interested in concrete phenomena.

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MERRILY LYNCHING ALONG!

By VALENTINE MATELIS

DECEMBER 4 was a bleak, dreary sort of a day, and Matthew Williams, colored, nursed a grudge. He felt bitter against the world; perhaps the weather and his digestion explained that. But most particularly he had a "down" on Daniel Elliott, who had occasionally given him odd jobs in his lumber yard. Times were hard, everybody said, but Williams still felt that fifty cents a day for hauling heavy lumber around was somehow not enough. Now even that pittance was going to be denied him, for he had been "laid off" indefinitely, just yesterday. Williams was plainly discontented; the more he brooded, the more irritable he became. Something just had to be done, he felt.

Then an inspiration came to him. Another Negro, Euel Lee, had shot up an entire family with whom he had worked. He had shown them "white folks" just where to stop. Most all were only "trash" anyway. Why not. . . ? Here was a revolver already fully loaded. Williams grasped it and hurried to the lumber-dealer's office. He opened the door and found the "boss" seated at his desk, absorbed in a telephone conversation. Everything seemed fine. Without thinking another moment, he blazed away at Elliott.

Struck and mortally wounded by the bullet, the dying man fell to the floor, and Williams suddenly realized his crime. Terror-stricken and aghast, he came to his senses. His victim already lay dead at his feet—and he heard voices shouting outside. There was no escape. The whites had become pretty quick-tempered in that neighborhood lately! As the dead man's son entered the office, Williams in despair turned the revolver and shot himself in the chest, staggering out to the yard. The son, seeing his father dead, picked up the revolver and fired again at the retreating figure, wounding the Negro in the head. Williams immediately collapsed from his wounds. Believed dead, he was taken to the Peninsula Hospital of Salisbury, on the Eastern Shore of Maryland, for examination.

The news of the murder spread like wild-fire among the town idlers of Salisbury, and soon a mob began forming near the hospital. That same night about two thousand men gathered in the Courthouse Square to discuss the Elliott tragedy, and traffic became so dense that policemen were stationed to regulate it. The leaders of the mob worked their way around to the hospital and without any serious interference from the authorities carried off the dying Williams. Forming a procession to the square, they strung Williams to a tree and hanged him. Later, the mob dragged his dead body away into the open country and burned it, within full view of all the town's inhabitants and police.

Indignation and horror at such a brutal lynching were immediately voiced—from other sections of the state of Maryland. Governor Ritchie placed all the available forces of the state at the disposal of the Eastern Shore authorities to apprehend and punish the lynchers, though it is always understood that the state's attorney and his men are merely advisors, and have no legal right to interfere. Criticism of the outrage, especially through the newspapers of Baltimore, became so outspoken and caustic that the Salisbury Chamber of Commerce threatened to boycott Baltimore merchants, this economic pressure being intended to bring these critics to their "senses." Editorials were printed by many of the Eastern Shore newspapers reminding outsiders that the community was well able to take care of its own affairs and neither needed nor desired extraneous assistance. A resolution signed by thirty-one ministers of religion in Baltimore condemning the lynching was met by a letter from a Reverend G. A. Morris of Centerville (published in the Baltimore *Sun*) declaring that such busybodies and others of their ilk "might have employed their talents and time to a better advantage." Indeed, he indignantly declared in his capacity as representative Eastern Shoreman that there would be "no thanks to you wiseacres or to the Federal Council of Churches in America" for interference.

After a hectic campaign for adequate investigation and punishment of criminals, the Wicomico County Grand Jury three and a half months later acted upon the case. It questioned more than one hundred witnesses in three days and then complacently reported: "We find that there is absolutely no evidence that can remotely connect anyone with the instigation and perpetration of the murder"! The sincere desire of the Reverend Morris that "if we be dead, leave us alone, and the dead will bury their dead" was thus respected to the letter by his fellows.

Such a whitewashing of murderers, well-known to all and easily identifiable by the local police authorities, would astound any people but the hardened Americans. Its relatively calm reception only serves to emphasize the fact that though lynching, like racketeering, may not be of purely American origin, it most certainly has developed into a characteristically American institution. Frequent and vicious appeals to lynch-law, though possibly justifiable in pioneer days where and when duly constituted law could not function, have within the past fifty years become wholly unnecessary and intolerable.

As far back as 1899, Charles A. Bonaparte, writing in the *Yale Law Journal,* suggested as a remedy against lynching the removal of the lynchee; in effect, he proposed a death sentence upon each criminal convicted of three felonies—a possible ancestor of our infamous five and ten law of today. His remedy unfortunately substitutes a legal for an illegal lynching, since a felon,

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even a third-offender, may not be deserving of death for his aggregate crimes, as the prohibition law violations have often proved. Generally speaking, until quite recently, the tendency has been to let the several communities deal with the crime as they saw fit. Mainly, this has resulted in almost no sincere effort made to identify and punish lynchers after the deed, as in the typical Maryland case cited, though steps to prevent lynching are numerous and successful.

Occasionally, of course, intrepid men in authority have left splendid examples of courage in dealing with the situation. Many sheriffs have been severely manhandled for trying to protect intended victims, and at least one killed. In 1917, Governor Stanley, hearing of a dangerous situation developing nearby, hurried to the scene and barred the door to the jail with his own body. He declared to the assembled mob, "You will have a chance to lynch the Governor of Kentucky first, before you can get in and touch the criminal!" His successor in the same state, Governor Edwin Morrow, declared it his intention to crush mob violence with organized force. Acting under his orders, a group of state militiamen shot down and killed six members of an infuriated lynching gang, wounding two others, but frustrated their crime. Unfortunately, through a lack of any definite legal machinery, such splendid examples by these two Kentuckians were insufficient permanently to end lynchings in their state, for under new executives lynchings have occurred there subsequently.

Cameron Morrison, Governor of North Carolina, made it a practice to send militiamen to the scene of any brooding discontent, in this way anticipating many a lynching party. He did this because sending militia to prevent a funeral was better policy than to attend one.

Twenty-five years ago, President Roosevelt expressed his convictions of the basic cause of lynching by quoting in a magazine article a Mr. Evart's commentary on the American people: "The American people have no regard for human life, except for that which by due process of law has been declared forfeit to society." How abundantly has this quality continued developing, to the shame of law-enforcement!

Though in general the history of lynch-law in the United States gives one the impression that it is impossible to convict an individual guilty of this crime, it has been accomplished. In the state of Georgia, Judge H. D. Reed in 1926 sentenced the lynch-leader, Major Brown, to imprisonment for life, and six of his companions to shorter terms. When imposing sentence, he sternly denounced the crime saying: "Lynching is as much out of place in our modern civilization as would be the burning of witches." Unfortunately, not all who go in for such amusement are aware of the fact. It is gratifying that since Judge Reed's time Georgia has had no more lynching parties.

However, such men as have dealt successfully with this evil are only the exceptions who serve to emphasize the need for something more tangible to bolster up the courage of the rank and file of law-enforcers. Governor Morrison's example is most praiseworthy, since the best way to combat an evil is to prevent it. But this is extremely difficult, especially as in Maryland, where for a generation the virus had lain dormant. These sporadic eruptions oftentimes take the authorities unawares, and the guilty remain unpunished.

The tendency to let the community take care of its own affairs is a fatal one in respect to lynch control. This crime, as statistics show, occurs only in such communities in sympathy with it. In a sense it is a communal crime. The Maryland case, which is typical, though condemned in no uncertain terms in Baltimore and Annapolis, found vigorous defenders upon the Eastern Shore. It would be futile to expect rigorous prosecution from neighbors. It is therefore in view of the uselessness of local legislation generally that efforts are being made to have the federal government deal with the crime.

The Dyer Anti-lynching Bill has been before Congress for over ten years, has been introduced into the present session, but has yet to be passed. It has been bitterly attacked as to its constitutionality and as strongly defended. Furthermore, it has encountered its most determined opposition from advocates of states rights. These with justice oppose any further encroachments by the federal government upon the jurisdiction of the states. Against such resistance, it is doubtful if it will ever become a law of the land. Since the practice with very few exceptions seems gradually becoming more localized to the South, the most feasible line of attack would then appear to be in the several state legislatures. This point appears the via media between the too-sympathetic village sheriff and the gigantic, impersonal federal government.

The General Assembly of Virginia set an admirable example by enacting an Anti-lynching Law in 1928. Among its provisions is one (Section 5) placing the responsibility squarely upon the shoulders of local authorities:

> The county from whose jail, or from the officers, in which such person was so taken and lynched, shall be responsible in damages not exceeding $2,500—to be recovered by the personal representatives of the person so lynched.

But in order to spur on the efforts at apprehending the perpetrators of such a crime, and to eliminate any tendency toward considering it a "show" for which the community must pay an "admission fee," the law further provides (Section 6) that:

> Any county or city may recover the amount of any payment made by it under the provision of Section 5 of this act in any appropriate action, either collectively or individually, from any of the persons composing such mob.

Since writing this legislation upon its books, Virginia has rid itself of lynchings—forever, it is hoped. Other states, including New Jersey, Nebraska and Pennsyl-

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vania, placing the indemnity from $1,000 to $5,000, seem also to have solved the problem.

The era of the Vigilance Committee and the necessity which gave it birth have now happily passed. Statistical studies made of recent lynchings indicate that even our much-lamented tardiness of judicial procedure fails to furnish excuse for such violence. Oftentimes only a suspicion of guilt, and even then not of a capital crime, provides sufficient incentive for self-appointed guardians of justice to organize and act.

A stern law against lynching in every state, together with fearless officials from the governor down, would suffice to stamp out a noxious infection of the body politic. Even with an apathetic governor, a law empowering the state's attorney to proceed against and deal with the law-breakers would take this communal crime out of the hands of the local police, as if it were an isolated germ, and destroy it in the laboratory of the state judiciary. Then only could one expect the number of illegal murders per year to decrease.

EXPLORING SHAKESPEARE

By CLARA LONGWORTH DE CHAMBRUN

THE RIGHT to say "I told you so" is called one of the greatest joys of the fair sex. This satisfaction is intensified when a she-student of Shakespeare finds theories advanced by her over a period of two score years substantiated in two important literary discoveries.

Dr. Rosenbach's purchase of a small volume written by a Stratford schoolmate, John Trussel, containing an imitation of Shakespeare's first poems, together with a dedicatory sonnet full of allusions to the author of "Venus and Adonis" and "The Rape of Lucrece," seems to me extremely significant. It indicates the truth of my contention that Stratford was a center of literary activity instead of being, as is generally represented, a rustic and ignorant neighborhood in which no boy could, except by a miracle, obtain a solid education. I have already shown that another of Shakespeare's comrades had in 1594 published at Vautrollier's London house, a translation from the French.

Now comes Mr. Leslie Hotson with a new document published in the October issue of the *Atlantic Monthly* and more fully developed in his book (Nonesuch Press) entitled "Shakespeare Versus Shallow." This confirms my more important suggestions regarding Shakespeare's "papistic" leanings. I have long held: first, that a knowledge or suspicion of this fact underlay the enmity of the whole Lucy connection to Shakespeare and his kindred; second, that the best place to find fresh although forgotten evidence concerning the poet would be among papers dealing with civil vexations and political chastisements inflicted upon Warwickshire Catholics (Trussels, Throckmorton, Halls, Ardens and Somervilles) and the London entourage of Lord Southampton, Shakespeare's Catholic patron; third, that a brief and highly melodramatic version of his masterpiece was performed by the author's troop under the title "Hamlet's Revenge" before its appearance in definite form at King James's court and in the 1604 quarto. Now this fact can also be linked up with the first two arguments, although in a manner which can best be explained later on.

Mr. Hotson's discovery clearly demonstrates that the actor was engaged with Langley for some performances in the productions at the Swan Theatre in Paris Garden, a fact never before established but which perfectly explains the allusion so puzzling to critics: "My name is Hamlet's Revenge"; and the retort: "I see that you have been to Paris Garden," which appeared in a satirical review of that period. Four other references to "Hamlet's Revenge" prior to 1596 were quoted in my book, but Mr. Hotson seems too much taken up with his discovery to dwell on this detail.

In what does this new discovery consist? It is a plea for "sureties of the peace" or pecuniary guarantees against attack, in which the names of William Langley, owner of the Swan Playhouse in Paris Garden, and the actor Shakespeare are associated with those of two women. One was the wife of a London citizen; the other, Anne Lee, a widow, evidently, for if single one would find the word "spinster," if married, her husband's name would have been appended to hers. Mr. Hotson regrets that nothing is known of either woman and seems rather apologetic that Shakespeare should be thus found in their company. I hope that he may some day be reassured on this point, if Anne Lee can be identified with the person I believe her to have been.

The charge and counter-charge examined by Mr. Hotson indicate that there had been serious and even violent dissensions between the factions. After presenting the case for both parties he makes clear that Shakespeare's enemies, Judge William Gardner and his stepson, William Wayte, were respectively "a base perjured knave" and a "loose person" of small consequence wholly dominated by his relative. He also proves that both were closely linked by ties of blood to Sir Thomas Lucy of Charlecote, who, according to the two best authorities on Shakespeare, "had him oft whipped and sometimes imprisoned and at the last made him fly his native country." Further investigation into William Gardner's past discloses a fact which seems to mean nothing to the discoverer (Mr. Hotson does not even quote it in the *Atlantic* but includes the text with others cited in his book appendix) but which is singularly significant to me: that the London justice of the peace presided over the official search "for some notorious persons of papistry" and papistical books

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and crucifixes "hid in sundry places in a house in Paris Garden, and where the owner opposed the bailiff's search weapon in hand, then stole away lest he should be taken."

What does this mean? Paris Garden was known as the special haunt of Jesuit priests who, according to the complaint set down by the very "sleuth," Anthony Mundy, who hounded so many recusants to their death (see "The English Romagne Life" imprinted at London, 1582, by John Charlewood for Nicholas Lucy), "sometimes under the habits of gentlemen, serving men or what apparel they might imagine convenient to their purpose, daily resort there to say Mass, hear confessions before and after the play."

The fact that Sir Thomas Lucy's London kindred should be watching over Catholic activities just as Sir Thomas himself was playing policeman to Shakespeare's relations in Warwickshire, gave me, at least, no surprise at all. For the poet was certainly under suspicion more than once from anti-recusant authorities, and the most important contemporary notice of his life and work concludes with the words: "He dyed a papist."

This statement has been thoroughly and impartially examined, and evidence pro and con investigated in my "Shakespeare, Actor-Poet." Whether or not he died a Catholic is a fact known perhaps but to Shakespeare and to God, but one thing is clear: all available documents tend to show that he was, at least, married as one. Else why did the friendly Bishop of Worcester in framing the official paper validating the ceremony, omit to mention the church where it was solemnized or the name of the officiating clergyman? Other cases where these details are lacking have been proved to have recorded Catholic weddings.

Why did the two witnesses, servant laborers on the Hathaway land, declare that though present at the ceremony they were in no wise responsible for it? The poor fellows had every reason to be afraid. An avowal of having assisted at a "Romish" ceremony entailed grave peril at this date, for although up to 1582 British Catholics had continued to practise their "illegal" rites (and when able to afford such a luxury, maintained a resident chaplain), it must not be forgotten that the statute, so long a dead letter, might be invoked at any time, and that the mere fact of giving shelter or relief to a seminary priest could mean death and dismemberment. Only a few months before Shakespeare's marriage, May 30, 1582, the authorities suddenly began enforcing the anti-recusant statute with extreme vigor, and hanged Father Edmund Campion and Father Luke Kirby at Tyburn and "parted their bodies in four quarters and disposed them at Her Majestie's pleasure as traitors to the realm." This unexpected severity spread terror through the rural districts of Warwickshire, which remained the stronghold of Catholicism. No wonder the poor farm laborers were frightened!

In November, 1583, Sir Thomas Lucy with an imposing body of men at arms appeared at Park Hall with a commission to arrest Shakespeare's uncle, Edward Arden, his chaplain, wife and daughter, on the charge of high treason. After seeing them condemned at the Warwickshire assizes and conveyed to London where the ferocious sentence was executed upon four of the family, Sir Thomas sent in his bill for services rendered, not forgetting the ale drunk on the way. The Justice fully believed in the "Catholic plot," and when the Charlecote keepers arrested Will Shakespeare for poaching, he naturally believed that there was something more behind it—"a star chamber matter," as Judge Shallow says.

Now what has all this to do with Mr. Hotson's discovery? Namely, that Shakespeare and Anne Lee had shared together some sort of risk in 1596. The interest is this: I believe it will be shown that they also shared the same sort of peril in 1600 when the trial and condemnation of Southampton and the Earl of Essex led to the slaughter of Sir Christopher Blount, Lord Danvers, Giles Merricke, Richard Cuffe and scores of humbler victims drawn in on the high treason charge. It will be remembered that Shakespeare's troupe which had been acting "Richard II"—a highly seditious play—were held for complicity. At the very moment of this arrest London records show that two priests, Mark Bosworth and Thomas Silcox, were hanged at Tyburn among the other conspirators. With them perished a gentlewoman of London, a widow, Anne Lee or Lane.

I cannot be certain which surname was hers, for it was inscribed on some notes made twenty years back, and taken from St. Mihiel by German invaders. But my memory is generally accurate, and I believe that "Anne" who was hanged on the last day of February, 1600, for having "relieved a priest," may be identified with Shakespeare's associate who, aware of the danger in which she stood from Sir Thomas Lucy's nephew, joined with Langley and Shakespeare in so serious a manner as to threaten bodily harm or death to their persecutor.

But this must be proved by some younger student than myself. What seems certain is, that every recrudescence of anti-Catholic activities coincides with a crucial moment of Shakespeare's life: His marriage, his flight from Stratford, his connection and the trial and condemnation of his young Catholic patron, on which subject I have published many hitherto unknown documents. Nor has the end been reached.

The Hour

Now is the hour the naked soul
Holds to the bare black rock alone,
Its company the rain and wind,
Its bed the lashed and gleaming stone.

If it has known not rain and wind
Nor held acquaintance with a stone,
Never resumes that naked soul
Its covering of flesh and bone.

L. A. G. Strong.

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THE AGRICULTURE OF MICHIGAN

By CHARLES R. ADAIR

The past week has focused attention upon the Middle Western farmer, who has in a measure taken steps to form something like a fighting labor organization in the hope of bettering his lot. We have asked Mr. Adair, whose time has largely been devoted to the study of such problems, to write for THE COMMONWEAL *a commentary on the typical rural situation in Michigan. His paper seems brief, factual and impressive enough to merit wide attention. Far too little attention has been paid even yet to the necessary relations between industry and the agricultural background.—The Editors.*

THE LAND area of the state of Michigan is 57,480 square miles, or 38,787,200 acres. The soil is of many varieties. The northern half of the lower peninsula should never have been farmed, as most of it is unsuitable for farming purposes. Some sections are suitable for dairying and special crops, such as potatoes and some of the small grains. Timothy and clover do well. The southern half of the lower peninsula is the great farming section of the state. While the soil varies a great deal, yet there are large fertile tracts with a contour that admits of economical cultivation. The fruit belt is mostly along the shore of Lake Michigan, although apples, peaches and grapes do well in almost any part of this area.

The effect of the fall in prices, which began in 1920, is best shown in the tax returns of the state. Unable to make a living from the farms, and pay the high taxes imposed, while low prices prevailed for the products of the land, thousands of families drifted cityward, attracted also by the rapid increase in the industries, especially the automotive industry. The young, especially, would not remain on the land with the lure of the cities at their door.

During the period from 1920 to 1930 one-quarter of the area of the state was acquired by the state for non-payment of taxes. It takes five years for the tax title to become operative in full, that is, the owner has a right to redeem his lands within the five-year period, after which time the state has the title. So all titles acquired by the year 1930 were those upon which the taxes had been returned up to and including the year 1925. The lands acquired were, of course, the poorer agricultural and denuded timber lands. The tax situation after 1925 shows the rapid decline in the ability of the farmer to pay his taxes, since the remaining lands in private ownership were the more productive areas. Substracting the lands acquired by the state, there were 29,090,400 acres remaining in private ownership.

The following table shows the amount of all taxes levied and returned delinquent, and known as the general property tax, that is, a tax levied on the personal and real property of the state.

Year	*Total Tax Levied*	*Percent*	*Delinquent Tax*	*Percent*	*Lot Descriptions*	*Percent*	*Land in Acres*	*Percent*
1926	$220,002,608.50		$19,091,982.13		761,208		8,273,445	
1927	$242,158,137.39	10	$25,427,165.96	33	897,574	17.8	8,756,731	5.8
1928	$248,511,397.64	12.9	$28,829,438.75	51	973,109	27	9,113,883	10
1929	$264,611,569.02	20	$36,352,835.83	90	1,110,697	45.9	9,755,469	17.8
1930	$266,777,083.33	21	$48,658,906.64	165	1,308,689	71	11,536,738	39

From the table it is to be observed that, while the taxes for the year 1930 increased over 1926 but 21 percent, the delinquency increased 165 percent. The delinquency in 1926 amounted to $2.11 for each lot and acre returned delinquent, while in 1930 it amounted to $3.86, showing that the delinquency is growing, by the more valuable tracts being returned delinquent each year.

As the taxable area of the state decreases, the amount of tax to be raised from each remaining tract, unless there is a decrease in the total levy, must increase as a matter of course.

In plotting land into town lots, six lots are counted to the acre. This makes a total acreage of 30 percent of the area of the state returned delinquent for the year 1930, or 11,754,843 acres; but deducting the one-quarter of the area of the state already acquired through the tax sales, this leaves 41 percent of the area remaining in private ownership returned delinquent. This does not mean that 41 percent of the area of the lands in private ownership will be sold for the taxes of 1930, since many have been paid, and even after sale a great many tracts will be redeemed before the title passes. The delinquency for the year 1931 will be much greater, not only in number of dollars, but there will be a large increase in town lots and lands.

A study of the mortgage situation in the state, as pertains to farms, reveals the following mortgage debt as of January 1, of each of the years given:

Year	*Debt*	*Percentage of increase*
1910	$109,970,000	
1920	$215,740,000	96.2
1925	$228,089,000	6.7
1928	$235,399,000	3.2

The mortgage debt increase of 96.2 percent for the decade 1910-1920 is much less than the mortgage debt the country over, when the increase was 136.6 percent. The greatest increase was in Montana where it was 689.7 percent; while the smallest increase was in Rhode Island with but 6.3 percent.

While Michigan is counted as an agricultural state, yet it has increased in industrial activities very rapidly during the past few years. The growth of the cities and demand for labor of all kinds resulting in a move-

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ment from the farms to the cities, there was no great boom in farm land prices as in some of the states.

In 1925 there were 70,833 farms under mortgage with a total debt of $149,683,403, which was 42.55 percent of the price of the farms mortgaged. Assuming a farm of 100 acres that was worth $10,000 in 1925, with a mortgage debt of the average amount, it would have been carrying a debt of $4,255. The farm price index numbers show a decrease of 60.1 percent in farm prices from 1925 to April, 1932. Assuming the price of the farm to decrease in the same proportion as the price of the products, this farm is now worth but $3,990, or $265 less than the amount of the mortgage. Since the taxes have been reduced but a slight amount, and they being a fixed charge, the farm as an investment is really worth less than the above figures show.

No figures bearing upon the foreclosures of mortgages covering the entire state of Michigan are now available. An example may be taken of one of the counties in which is located a large manufacturing city, but which is at the same time a fair average of agricultural counties:

During the year 1920 there were six foreclosures of mortgages. Four of these were on town lots, upon which five lots were foreclosed, and two upon farms, the farms having an aggregate acreage of 74.35.

In 1931 the foreclosures on town lots were 357, and 978 were foreclosed upon. During the same year mortgages were foreclosed on 65 farms containing 5,562 acres. This is quite an increase over the foreclosures in the year 1925, when 24 mortgages were foreclosed on farms with an aggregate of 1,770 acres. So that in six years the increase in acreage loss to the owners was 214 percent.

The above shows the condition of agriculture in this one state from different angles. First the tax angle, second the mortgage debt angle, and third the foreclosure of the mortgage debts. The fall in prices beginning in June, 1920, down to the present time, is the most drastic that the world has known in the same period of time. Unless something fundamental is done, and that very soon, the agriculture not alone of Michigan but of the entire Union will be bankrupt. The change must be of such a fundamental character that the whole monetary system of the nation will have to be revamped.

The condition that prevails is not the result of overproduction, since the production is less per capita than any time in forty years, even when it has been adjusted to the decrease in the number of horses and mules in the country. The whole price problem is a money problem, and the agricultural problem is therefore a money problem.

IRISH PAT AND HIS DAUGHTER

By JOSEPH CORCORAN

IN THE merry war waged in the Catholic press over the leaks which are fast sinking our American Catholic Church, we have been spared one statistical weapon, the gaseous graph. Perhaps the writers sent these up-and-down-stairs pictures of infrequency distribution, but the economic urge of the publications frowned at the expense of reproduction. Which is all to the good. In a fair-sized town, where leaks at the Catholic bunghole were few, a Protestant, named Murphy, was called "Irish Pat" to distinguish him from the orthodox members of that illustrious clan. Nobody knew the reason or its origin. No other Pat needed to be styled "Irish Pat" to tell where the Murphys trod. They wore out the steps of St. Patrick's Church, while Irish Pat sang his psalms at the Methodist meeting house. In his case there was more of turning the other cheek by the papists, for his daughter was employed as typist, office girl, assistant editor and, in a pinch, full editor of the local belligerent official and officious Catholic dioscesan journal, which, for reasons before mentioned, could publish no graph of the ups and downs of the Celts. Graphs did not have much vogue in those days; neither did the stock market. I have mixed my metaphors enough for a schoolboy exercise in boners; but they are not more mixed than the ideas I gather from theories published on this theme.

Going over the files of this defunct journal, and reading the items that passed through the hands of Irish Pat's daughter, I note the subject of leakage was first page news even then. Possibly Irish Pat's Methodist daughter did not shed any tears when she recorded in legible type for the printer the illegible and unconvincing editorials on the lapses of that time. It is not well, as Horace warns, to go back to the egg. Still, I think, while some of the present writers are inclined to hurl weapons at one another, it might be well to cast one of these ancient missiles. It may not clarify the situation but it may attract attention to a reason which has escaped notice.

The Catholic periodicals of the popular type, the ones most read of the last fifty years, were not all "official organs"; but all were stanchly Catholic and bellicose. Taken as a whole, they represented the Catholic life of clergy and people of the period. This may be summed up in one word, "building." There was building of the faith, it is true, but the emphasis on the construction of churches, schools and institutions shows the predominance of the material side. That most excellent and lamented publication, the *Sacred Heart Review,* gave generous space to religious articles, mostly controversial. To secure support in advertising and subscriptions, it sent a genius, a priest since dead,

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to nearly all towns and cities of New England to edit a local supplement. A history was written of each parish. All the pastors were sainted heroes of superhuman abilities; the laity were given numbers. The main item was a description of the parish church. The architectural and aesthetic talents of the writer made even a hen-coop appear as a Gothic dream or a Byzantine marvel. Many a Sunday sermon was unheeded while necks were craned to find the architrave cornice or the triglyph in a church which had four walls and a leaky roof. Had the writer published a fraction of the accumulated stories, sad and witty, with which he entertained his friends in private, we would have an accurate description of the times. In all these papers, outside of accounts of First Communions, confirmations, etc., there was little mention of the spiritual activities of the parishes. Fairs, entertainments and lectures with their lengthy list of those present, and the glorification of clerical doings were the news. The material was the essential characteristic of the Catholic press of the time. Is it not nearly the same today? Brick and mortar, lumber and painted statues are, in my opinion, one of the chief causes for Catholic leakage.

The last fifty years were the building years. Not that construction was not thought of previously; there is too much evidence to the contrary. But during the last half century there has been an unprecedented epoch of costly churches, schools and institutions. Added to these, numerous extravagant and needless shrines with their appeal to the superstitious and suppression of reasonable faith. All these have demanded huge sums of money. The mails are crowded with appeals. The gathering of this money and its outlay demanded a corresponding expense of the time of priests, often to the neglect of that personal contact with the people which is necessary for the preservation of the Faith. This personal contact, which meant frequent and intimate conversation with those who needed it, was impossible for pastors burdened with the construction and upkeep of large establishments. This, *mutatis mutandis,* holds true for rural parishes. Many a young priest was discouraged to find his chief labor financial and not spiritual, except in a routine way. Necessity blocked his seminary aspirations. Buildings grow old rapidly in these modern days and must be replaced by more sumptuous and artistic edifices, with a corresponding toll on pastoral time. It is not to be inferred from this that these building pastors neglected the spiritual side. They did what was humanly possible and too many went to early graves from overwork or led lives of painful illness. Many would have wished their obituaries to have contained something other than a list of churches built. The point is, if Catholics had been content with more humble buildings, could not the clergy have had more time for the individual care of the wavering and also for those seemingly well grounded in the faith?

This last may cause some surprise. Not any will gainsay the importance of our parochial schools. Very many parents feel their full religious obligation to their children is accomplished when they send them to these schools. There is the danger point. Unless the parents supplement the influence of the school by home training and example, the child leaving school becomes lukewarm and careless. It is the pastor's task to see that this is done. The builders of the past could not do it. They had not the time. The Sunday sermon did not fill the gap. Now we are paying the price. Many left the Church, who, had they been known to their pastors at a critical time, might have been tided over their difficulties. There was a lack of that spiritual bond between pastor and people due to want of time.

The strong days of the Church were when there were no building troubles. With the marvelous construction of the world's great churches went spiritual rebellion and heresy. St. Peter's was finished at the price of the Reformation. With us the building era demanded house to house collections. The spiritual welfare of the visited was a secondary consideration. Refusal to donate often widened the breach between clergy and people. Most of this period was before the day of the automobile. Pastors, with several towns to attend, labored under a serious handicap. If all pastors, rural and urban, had the time to train a body of catechists, much of the leakage would have been stopped. It was Saint Paul's method; it has succeeded in China and Africa. Why not in America?

We have monumental churches. Their cost has gone into millions. Every line of their blue-prints took a large part of a pastor's time. We are still building. Not an issue of a Catholic paper which does not contain an architect's sketch of church, school or convent, mostly of great cost. The collection of these huge sums takes every effort of a pastor, while the mail of his parishoners is flooded with appeals to aid costly and needless shrines. Meanwhile many children of the families contributing do not know the pastor's name. The slogan, "Every Catholic child in a Catholic school," is plain noise. Few parishes have the means to erect buildings or support teachers for all its children. The city of New York with its high taxation cannot do it. Many Catholic school children do not know their religion. Up to and including the eighth grade the words of the catechism are unintelligible to them. After they leave school they vanish from intimate contact with their pastors. Home training is rare and deficient. This is their critical stage but the pastors have no time to go after them. The routine duties of church and rectory take the time. Here is where Catholic Lay Action, in the form of trained and competent helpers, can stop the leaks. Young people, young men especially, are needed for this work.

Saint Philip Neri reformed a very pagan Rome by teaching catechism. He did not work alone but enlisted enthusiastic laymen, rich and poor, to help him. At the same time Saint Ignatius showed the value of organization in this method. Both saints prepared their workers. To turn loose a body of unprepared, incom-

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petent teachers would have done more harm than good. For older people we have our radio talks and lectures, our pamphlets and books. Who are their patrons? Those who do not need them. Of the hundreds of thousands who listen to Father Coughlin's economic and political sermons, a few hundred will tune in on a Catholic hour. In the field of apologetics Catholic laymen have done yeomen service. This does not touch the young people; it does not interest them. To make these know, understand and love their religion demands personal contact. Priests, even had they the time, cannot enter that social intercourse with lay people, which is a requisite for holding them in the family of the Church.

We are bemoaning the small number of converts. Disregarding marriage converts, a dubious asset, most converts are led into the Church by the example and influence of lay persons. It requires no deep thinking to estimate the effect of the indifferent Catholic's influence. We will gain converts in proportion to the spiritual qualities of the laity.

A large percentage of Sing Sing's prisoners are Catholics; the majority in name, but too many in reality. What will be their influence when released? What was the influence of Catholics on them before their imprisonment? There is as high a percentage of indifferent Catholics outside the criminal class in our large cities. To change their weakness into strength is the task of Catholic lay activity. Our Catholic press can aid by campaigning for lay participation in a practical way. There must be leadership and organization not confined to existing societies. When Catholic young men give the same response to this call as they do to a charity dance, then many an Irish Pat and his daughter will be found at the Sunday Mass.

HOW FAR TO LONDON TOWN?

By FRED SMITH

THE TRAVEL agents of my little city know me well. I am the man who, from time to time, drops in on them with a casual inquiry as to fares and times of steamship sailing to Old England. It is understood that no business transaction will take place. I think they know my hunger by now.

"Yes," the agent will say, "here is another booklet I have recently received. Take it along."

I leave, taking the prize with me.

Those are the days when I am longing to see England once again. The years are lengthening now since last I put my feet on English soil. Mukerji says somewhere that one of the wise men of India tells us that to keep one's soul alive a man should visit the land of his birth once every ten years.

One might easily be misunderstood here by the untraveled. These sometimes resent the longing of those who live in one land and long for another. They think of us as those whose love is divided. But it is not so. Rather are we those whose love is multiplied. Because I long for England, I love not America one whit the less. We want the old love and the new. Memory cries out to be replenished. In earlier days I used to call it homesickness, but it is not that to me now. My home is not there but here; here where my children are growing into manhood and womanhood, in a furnitured environment such as was not mine when a lad. I know now why in part (to borrow the words of Marie Burke) my heart "is sighing for narrow twisty lanes shut in with cosy hills and narrow twisty streets shut in with cosy house-fronts." It is that the man I am now might enjoy the lad I was then. America has clarified my eyes for England.

But England "so small and cosy" seems "so infinitely away," especially when I figure the mileage back to London Town and the cost of transportation. At times, however, England is drawn magically near, as happened a week ago when, in the way of business, I had to travel east a mere hundred miles or so. I came from my hotel on to a white-misted street. For once I had to hesitate in an unusual way at the crossing. I peered up and down the street on which all moving things had become ghostly in the mist of the morning. Had it been a yellow fog instead of a white one, I might have said it was London. In fact, as I stepped out of the hotel I automatically ejaculated the one word, "England." London Town was not so far away just then.

It was even nearer the day before. In a city another mere hundred miles east (leaving London still 4,800 miles further east, geographically) I fancied myself altogether in England. One must have lived in Victorian England to know the moving force of the two names of Victoria and Gladstone. I came upon a street where, in letters of light, the names of these two neighbored each other. I was intrigued. I wondered if there might not be around the corner a Beaconsfield Hotel. I wandered around and found the Pickwick Hotel. For an Englishman this was England in fancy, at least. The buses ran out from the Pickwick Hotel. I thought of the stage coach, and this which came to me in a newspaper from London, last year: "Should the ghost of a departed coach driver of the last century chance to pay a nocturnal visit to the headquarters of a present-day coaching station, we wonder what his impressions would be at the sight of rows upon rows of luxurious coaches driven by mighty engines, capable of average speeds undreamed of in past days, and offering comfort to passengers unequaled in any other method of travel along the highways."

I stood on the edge of the curb for a while, watching the buses come and go. I contrasted the dim-lighted hostelries of Pickwickian days with the brilliance which splashed its beauty upward along the white-fronted hotel before me. Pickwick! Gladstone! Victoria! Geographies, railway schedules and other related "books which are no books" agree in speaking of that city where I was as "the heart of the West." Perhaps it is so. But for a one-time Englishman whose chances of setting foot again on the soil of England are very remote, there is one neighborhood in this city of the Middle West which is not very far away from London Town.

Yesterday, a young girl friend asked me if I had been to New York the week before, because of my failure to fulfil a certain appointment with her. I smiled at her mistake and told her that I had not been quite so far east as that. But today I find myself smiling at my own mistake. In fancy, though not in fact, I had been beyond New York, even as far as London Town. But would she have understood aright if I had told her that? Not every schoolgirl knows how a rich racial memory shortens the oceanwide distance between the New World and the Old. Pickwick! Gladstone! Victoria! Three signs seen on the streets of a great city of the Middle West. To the multitude looking with casual eye upon them they are probably indicative of nothing more than three buildings. But, in a way impossible to describe adequately, they were more than mere names to one in that crowd last week—they were England!

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COMMUNICATIONS

TWO VIEWS OF RUSSIA

New York, N. Y.

TO the Editor: Father Walsh's reply to my communication in THE COMMONWEAL of July 13 evinces the same lack of objectivity as "The Last Stand." In his book he stated that the effects of Russian dumping of manganese were beyond dispute (page 164). I cited to the contrary the finding of the Treasury Department of the United States that there had been no such dumping. In replying Father Walsh writes that there is "considerable technical controversy," that "these complications frequently obscure the fundamental issue" and that "one must keep his eye on the ball." I fail to find in his letter a frank admission of error in the original statement such as one might naturally expect to find from one interested solely in the facts. Whether the Treasury Department finding be right or wrong, no one can say truthfully in the face of it that beyond dispute the Russians have been dumping manganese in the United States.

It is suggested by Father Walsh that I attempt to reconcile contradictions between John Bassett Moore's "Digest of International Law" and his address delivered before the Association of the Bar of the City of New York. I admit my inability to do so but for the reason that I do not perceive such contradictions. The government of the Soviet Union has been recognized by Great Britain as well as by the large majority of governments belonging to the family of civilized nations including, among others, those of France, Italy, Germany and Japan. Judge Moore's view that the United States should accord recognition to the government of the Soviet Union is supported by the action of the great number of governments which have done so. In any event Judge Moore's address to the Bar Association made since the publication of his "Digest of International Law" certainly eliminates him from any list of authorities which can be cited properly without qualification against such recognition.

With respect to the operations in wheat by the All Russian Textile Syndicate on the Chicago Exchange my point was that they represented hedging transactions, legitimate at the time, made with no intent to depress prices. The contrary position was taken in "The Last Stand" (pages 147-148). I cited the report of the Fish Committee in support of my contention. Father Walsh answers that the subsequent action of the Chicago Board of Trade in prohibiting short sales by foreign governments is in accord with public policy. It is obvious that the answer does not meet at all the point made by me.

I accept, of course, Father Walsh's disclaimer of intent to charge me or my firm in "The Last Stand" with coaching witnesses "to foil the sovereignty of the United States." In view of the fact, however, that our representation of Amtorg as general counsel since its organization in 1924, in reported cases in the courts, before departments of the United States government and in the negotiation and drafting of commercial contracts, as well as before the Fish Committee, has become so generally known, it is unfortunate that the book is not more explicit on this point. In my letter I pointed out that not even Delgass testified that Mr. Michael coached the witnesses. I know of no testimony whatever that any legal experts coached the witnesses, as charged by Father Walsh, to foil and obstruct the Fish Committee.

Upon the appointment of Congressman Fish as chairman of the Committee to Investigate Communist Activities in the United States I wired him on May 29, 1930, offering the committee, on behalf of my firm and of Amtorg, which had been named for investigation in the resolution of the House, the fullest possible coöperation. Subsequently, I called on Congressman Fish at Washington and suggested that he advise me as to any data and witnesses which the committee would wish to have produced by Amtorg, so that we would be in a position to comply when the hearings were held in New York in July. He declined to specify, and so it was necessary to proceed in the dark to prepare to furnish what might be desired.

Accordingly, there was prepared, at my direction, and later furnished the committee at the hearings, in addition to other data, a list of agreements entered into between Amtorg and various American individuals, firms and corporations; a list of officers and employees of Amtorg as of June 15, 1930, setting forth their names, positions held and citizenship; a chart of the organization of Amtorg; lists of Soviet nationals who came to this country through Amtorg in 1929 and in 1930 from January 1 to June 10, inclusive, stating the organizations in the Soviet Union with which they were identified, the dates of arrival here, the steamers on which they arrived, the dates of departure and the steamers on which they departed, if they had departed, and their purposes for coming here; a list of Soviet nationals who came here through Amtorg and who were in the United States as of June 15, 1930, with data similar to that furnished in the preceding lists and in addition their addresses here; an audit of Price, Waterhouse and Company, covering three months ending December 31, 1929, a period selected by them at random without suggestion from Amtorg; a list of expenditures of the Information Department of Amtorg for the years 1926-1930; a list of employees who had left its employ from February 1 to July 15, 1930, with the positions held by them and the dates and reasons for their leaving; a list of employees transferred to other organizations during that period, giving the names, the positions held, the divisions of Amtorg in which they had been employed, the dates of transfer and where they had been transferred to; and a list of employees on vacation as of July 15, 1930, giving the names and positions held, the dates they left on vacation and the dates when expected to return.

All of this data was compiled at the expenditure of considerable time and effort, voluntarily, without suggestion from the committee and solely to assist the committee in the performance of its duties. At the hearings I offered, on behalf of Amtorg, to have assembled any additional information and to produce any witnesses the committee desired. Every Amtorg witness requested by the committee appeared before it and no information was withheld. Dr. Scheftel, referred to by Father Walsh as "an operative of the Soviet Secret Police," did not leave Amtorg, as stated by Father Walsh, between February 1 and July 15, 1930, and in fact, was never connected with Amtorg. No Amtorg witness, important or otherwise, desired by the committee failed to appear, and if the committee had wished as witnesses any of the employees of Amtorg on vacation or elsewhere, or anyone anywhere whom Amtorg could control, it had only to say so. It is difficult to figure out how a fuller measure of coöperation could have been afforded the committee.

The Amtorg witnesses before the committee, including Mr. Bogdanov, were for the most part not sufficiently familiar with the English language to testify without the aid of interpreters. They were unfamiliar with our practice, procedure and customs. It was impossible to expect, in the circumstances, that they should answer every question to the entire satisfaction of all of the members of the committee. Their testimony does show clearly, however, as Congressman Bachman of the committee stated on the floor of the House, that none of the officials of Amtorg was connected with the spreading of any Communist

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propaganda in this country. No one connected with Amtorg has ever been identified at any time with any activity in this country other than of a purely business nature.

The activities of Amtorg, since its formation as a New York stock corporation in 1924, have always been exclusively commercial, in serving as a medium for trade between the United States and the Soviet Union. That Father Walsh's attitude as to the undesirability of such trade is not shared by the officials of our government is apparent from their views frequently expressed in official statements and otherwise. I recognize no moral obliquity in acting as attorney for the corporation which serves to foster such trade and I am unable to comprehend how my doing so can affect in any way the anti-religious attitude of the Soviet government. The moral issue raised by my previous letter, however, was clear and not the one suggested by Father Walsh. It was whether or not an author, whose book contained misstatements and distortions of fact, however innocently made, would make public and unequivocal correction of the same when called to his attention.

LOUIS CONNICK.

New York, N. Y.

TO the Editor: My attention has been called to a letter in your issue of July 13, 1932, of Rev. Edmund A. Walsh with reference to Amtorg Trading Corporation, of which corporation I have been chief resident counsel since its organization.

In his letter Dr. Walsh stresses the fact that I, as resident attorney, was present at a certain conference held by Amtorg officials and maintains "on the sworn public testimony of a participant that witnesses were coached by competent legal experts to foil and obstruct a committee acting under congressional mandate."

In view of the obvious implication that I was one of the "competent legal experts" referred to, and the further fact that Dr. Walsh relies on the testimony of Mr. B. Delgass before the Congressional Committee, I would like to call his attention to the testimony of Mr. Delgass at a hearing held in Washington on July 14, 1932, in the matter of the Russian Volunteer Fleet against the United States. Mr. Delgass was a witness on behalf of the defendant, and on cross-examination with reference to the meeting of Amtorg officials and employees referred to by him at the hearings of the Fish Committee, he testified as follows:

"Q. Were counsel present?

"A. Mr. Michael was at the beginning of the conference and then he left. . . .

"Q. You say that Mr. Michael was present. Mr. Michael is a member of the New York Bar, is he not?

"A. Yes, he was present at the beginning of the conference and then, as far as I recollect . . .

"Q. Was he there when this perjury was arranged?

"A. Well, I remember his presence there when the question was raised whether we should take the oath or affirm it, and Mr. Michael's suggestion was better take the oath and don't fool with the Congressional Committee.

"Q. Is that all that Mr. Michael said?

"A. As far as I remember, yes."

My appearance at the Fish Committee was for the purpose of exposing the so-called "Whalen Documents" as forgeries, which fact is now universally conceded. It will be recalled that these documents were the basis of the charges brought against Amtorg and the original cause for investigation of Amtorg by the Congressional Committee.

As to the witness Delgass, it might be pointed out that he testified on September 26, 1930, that he resigned from Amtorg because he "did not want to participate in perjury," which testimony is referred to by Dr. Walsh in his letter. This statement is in obvious conflict with the statement attributed to Mr. Delgass by the New York *Times* on September 13, 1930, about two weeks prior to his appearance before the Fish Committee. I quote from the New York *Times:*

"Mr. Delgass said that he decided to resign his position with the Amtorg because the 'Russian government began sending young men over here who were inefficient, who didn't know their business or the language, and I couldn't work with them.' Asked if any political attitude of the new men had anything to do with his dissatisfaction, Mr. Delgass replied, 'I don't know anything about that.' *He said the recent Congressional Committee Investigation of the Amtorg during hearings here had nothing to do with his resignation.*" (Italics mine.)

In the New York *Times* of September 15, 1930, Mr. Delgass is again quoted as follows:

"My ideas being unacceptable to the officials of the Amtorg, my old co-workers being dismissed, I therefore tended my resignation."

It is evident from the above that Mr. Delgass's explanation of his resignation was quite an afterthought and entirely inconsistent with the statements made by him to the press prior to his appearance as a witness before the Congressional Committee.

In the light of the foregoing, I cannot see how Dr. Walsh can continue to maintain "that Amtorg witnesses were coached by competent legal experts to foil and obstruct the Congressional Committee" or further rely on the testimony cited by him.

JOSEPH MICHAEL.

PITY HERBERT HOOVER

New York, N. Y.

TO the Editor: In an article by Oswald Garrison Villard entitled "Pity Herbert Hoover," which appeared in the *Nation* on June 15, 1932, Mr. Villard in criticizing Mr. Hoover's advocacy of rugged individualism, and his opposition to the federal government giving relief directly, stated: "But what the President of the United States does not know is that he stands exactly where stood the Pope of Rome in 1878-1879. In an encyclical issued then, the Pope said: 'The solution to all the evils for which Socialism seeks a revolutionary remedy is reconciliation to the Church, which by ordaining almsgiving of the rich corrects the poverty of which Socialism is so impatient, and thus reconciles the poor to the wealthy.' "

On reading this passage, I wrote to Mr. Villard, asking him to refer me to the encyclical he quoted from, and also whether he meant Pope Pius IX or Leo XIII. Mr. Villard replied that he could not give me the information, but that he had had the quotation in a commonplace book for many years. I then read Leo XIII's encyclical published in December, 1878, entitled, "Liberalism, Socialism and Communism," and could find no such passage as was quoted by Mr. Villard. While some of the context could be summarized in a form somewhat as Mr. Villard used it, the real interpretation of the encyclical was quite different, particularly if read in conjunction with the subsequent encyclical on labor. I then, on June 26, wrote a letter to the *Nation,* pointing out what purported to be an exact quotation from an encyclical was non-existent and that in any case it was an unfair interpretation of the sense of the encyclical. I remarked that this appeared to be very careless on the part of the *Nation.* To which I have not yet received an acknowledgment, nor was my letter published.

SCHUYLER N. WARREN, JR.

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BOOKS

The Frankfurt Master

The Life and Work of Goethe, by J. G. Robertson. New York: E. P. Dutton and Company, Incorporated. $3.75.

NO FIRST-RATE critical biography of Goethe has appeared in English since the publication of Lewis's book more than seventy-five years ago. Thus a very considerable opportunity is afforded Professor Robertson, a noted London student of German letters whose previous writings on Goethean and other subjects have been appreciatively received. We have, of course, grown accustomed to the dimensions of the subject, to which Bode devoted a good eight volumes; and at first sight it must seem as if a book containing barely more than three hundred pages could be little more than a sprightly outline. Nevertheless Professor Robertson manages admirably. He writes lucidly and vigorously. Essential information is neatly tucked into compartments, leaving him free to extend hospitality to what especially interests him.

The book is written with a view to reëvaluating Goethe. This is a centenary year. What, Professor Robertson wonders, is the significance of this mighty German to the struggling mind of man in our century? The answer he gives is on the whole excellent and may be found in the final chapter; but this biography is an "estimate" from beginning to end. Written against the background of the tireless research which scholarship has undertaken during generations, it may be accused of sometimes finding a convenient formula for what is definable only at one's risk, but is usually astute and learned. Nobody would fairly expect it to be anything else than an English view, and yet it often differs astonishingly from reigning German summaries.

Perhaps the best passage is the treatment of "Werthers Leiden," which Professor Robertson likes and succeeds in presenting ably and sympathetically. "For years," he writes, "Goethe was to the world at large 'the author of Werther.' It is questionable whether this is so great an injustice, so serious a slur upon his fame, as it is customary to think." At least one is left relatively convinced that the book is alive even today, and not exhausted by critical scrutiny. On the other hand, the treatment of "Die Wahlverwandschaften" seems to me quite bald and unsatisfactory. But possibly this is a book which one must either like very much or be unmoved by; and Professor Robertson has certainly not been moved. Nor is it easy, except with the aid of constant quoting, to say anything particularly revealing about the lyrics.

There are many fine pages in this volume, but its chief merit lies in the ability to distil from a lifetime of concern with Goethe those facts and reflections which have been found particularly memorable. Not the work of a young enthusiast, it is restrained in its comment and yet not apodictic in its summaries. If it can help to cure glibness of indifference to great literary art, and heedless praise of its inner dearth, one will rejoice that it exists.

GEORGE N. SHUSTER.

God's Word

The Church and the Gospels, by Joseph Huby; translated by Fenton Moran. New York: Henry Holt and Company. $2.00.

HERE is an excellent book, worth its weight in gold, and more. The professional student of Scripture will find here, within a surprisingly small compass, the substantial marrow of many ponderous tomes. The information is complete and up to date; and it is doubtful whether we possess in English anything comparable to this introduction to the Gospels. Indeed

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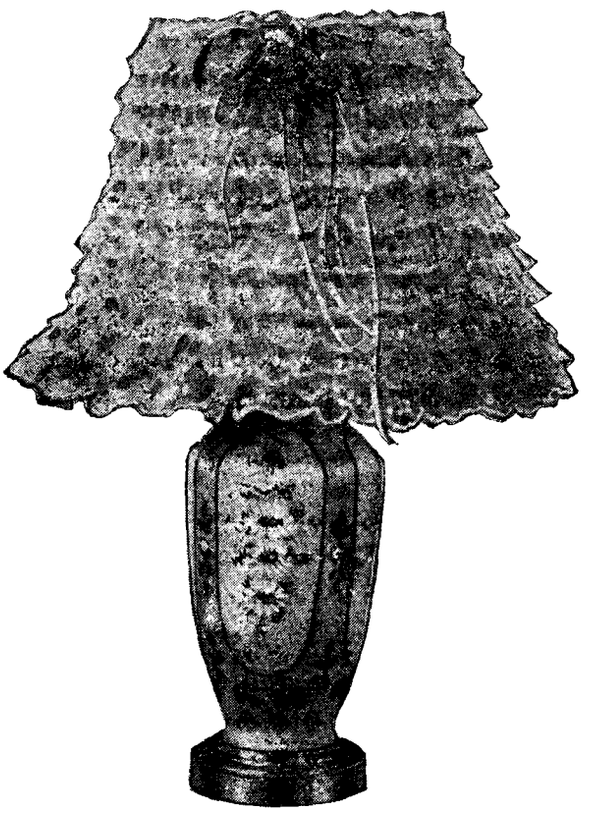

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NEXT WEEK

Not all the king's horses can piece the atmosphere together again once it begins to be disturbed by genuine campaign clamor. September witnesses the true beginnings of the battle. One aspect of this, and a curiously interesting one it is, concerns the rôle as vote-getter of the Democratic candidate for the vice-presidency. THE G. O. P. VERSUS MR. GARNER is the title of a paper by William C. Murphy, jr., Washington correspondent whose contributions to our columns have been greatly appreciated. . . . Mr. Carleton Beals, alluding to the strange, familiar fact that men are starving in a world of plenty, claims at least to have discovered a country where the phenomenon is especially noticeable. PATHETIC NATIONALISM is an article devoted to Mexico's economic potentialities and actual achievement. Perhaps the picture drawn is a bit too dark, but it remains a healthy antidote for romantic pitter-patter in which supposedly hard-headed Yankees have been indulging beyond limit. . . . Few saints are either more modern or timelessly attractive than the holy Bishop of Geneva, whose friendship with Saint Jane de Chantal symbolizes the constant affection entertained for him by the Church since his death. A SALESIAN HOLIDAY, by D. H. Moseley, is a literary evocation of Salesian scenes which we are sure you will greatly enjoy. . . . "Among the paltry spawn of the modern mind the most hypocritical and intolerant is the liberal," writes Ruth K. Byrns challengingly in a paper entitled LIBERALS ON THE CAMPUS. Her paper tracks the species to its academic lair. . . . Likewise announced for publication soon is TOWN OF CASTROVILLE, by Julia Nott Waugh, who writes about a scene and an event of historic interest.

the reviewer would like to hear the results achieved by seminary students in whose hands Father Huby's work would be given as a textbook. And withal in so clear and unpedantic a style is the information presented, that the cultured layman will neither be oppressed by its loftiness, nor awed by its depth, and will pursue to the end with unflagging interest and pleasure such illuminating and profitable reading.

Father Huby excels in bringing out the "characteristic features" of each one of the Gospels, thereby delineating with a sureness of hand which alone a close intimacy may impart, striking, and strikingly lifelike, pictures of the evangelists. He is a guide who may be trusted without reserve. On certain controverted points he has his opinions, of course, as is the right of everyone who has carefully sifted and weighed the evidence on both sides. Great names do not dazzle him; "authorities" do not sway him; his originality is to follow unswervingly where the evidence leads him. It was rather, therefore, a slip of the pen which made him regard (page 84) as the most common opinion that which adopts the date A. D. 64 as the year of the death of Saint Peter.

Precisely because I think nothing but good of "The Church and the Gospels," it grieves me to notice in its English garb a number of disconcerting blemishes. That the well-known Père Lagrange, O.P., has become "the Abbé Lagrange" (page 69), is after all only a harmless oddity, as are "St. Justine" (page 78), "Archaia" (page 120), "Theotine" (page 124), "Bezada" (page 194). I have a faint suspicion that the "Varius" of page 116 was in the original "Verres" by his true name; but I find myself at a loss to locate "Pergos" (page 81), and therefore completely miss the allusion to "the affair" that is said to have taken place there—unless perhaps one should read "Perge." "Graven phylacteries" (page 64) are certainly a novelty for anyone who has seen, or even merely read about, phylacteries; moreover, to style in the same clause "plumes," the slender tassels of the ceremonial shawl of the Jews, is both a wrong description and a mistranslation of the word "franges." "Les susceptibilités légales," that is, scruples and quandaries about fine points of the law, have become (page 49) "lawful susceptibilities," an entirely different thing; "une lame d'or" is not necessarily, and in fact is not in the passage where the expression is used (page 166), "a golden blade," but a golden plate. Finally what exactly is "the Verbum of God"?

Instances of that kind—and they can be multiplied—show that the translator was ill at ease with his French original. A thorough revision is therefore in order, to bring this excellent little volume to the degree of perfection it so well deserves.

CHARLES L. SOUVAY.

A Vigorous Woman

The Comedy of Catherine the Great, by Francis Gribble. New York: E. P. Dutton and Company, Incorporated. $3.75.

THIS biography is undoubtedly the best work that has yet come from the fertile pen of Mr. Gribble. It is interesting from beginning to end, and presents to the reader a true picture of the great Catherine, showing the empress as well as the woman, and laying stress on her supreme quality, that charm which no one who came in contact with her could resist. The title is unfortunate, since the eventful life of one of the most remarkable women of the eighteenth century can hardly be called comedy.

Placed as she was between the Empress Elizabeth, a woman to whom morals were unknown, and a husband whom she could not help detesting, and who insulted her continually, flaunting his infidelities before her eyes in the most shameless

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manner, Catherine led a life of intrigue, at times reckless in its follies, as well as one of constant danger. Mr. Gribble shows singular discernment in his appreciation of her character. He does not make her a saint, but he protests against the many calumnies which were showered upon her. His account of the conspiracy which brought her to the Russian throne, as well as of the tragic death of her husband, Peter III, shows singular impartiality.

Catherine, Mr. Gribble tells us, always meant well and kindly. She was also affectionate, and affection having been denied her by those from whom she had the right to expect it, she sought it elsewhere. The objects of her affection she endowed with qualities no one but herself had ever discovered. Imagination played an important part in her life. It carried her through many intricacies, and it was the one ray that lighted her early as well as her declining years. With dignity she sometimes combined ruthlessness. She was every inch a queen, and ever thought of her country's welfare.

Mr. Gribble thus shows us the empress with her good qualities and her faults; he introduces us to the woman, and while concealing none of her mistakes, he makes allowances for them. It is a human book, wittily and entertainingly written.

CATHERINE RADZIWILL.

On a Holiday

The Fortnight in September, by R. C. Sherriff. New York: Frederick A. Stokes Company. $2.00.

IN ORDER to give this charming book its just deserts the readers should have idled at Waterloo or at Paddington station on Saturday morning before August Bank Holiday, or on a warm July Sunday walked the sands of Bournemouth, or Weymouth, or Brighton, or perchance Bognor where the scene is laid, or traveled southwest in a third class carriage on any Saturday during an English summer. Still, wanting such a preparation, the story is bound to receive plaudits enough from real readers, even though they have never seen the average, middle-class English family on its inevitable annual holiday of one precious fortnight.

No one should miss this novel. To do so is, first of all, to miss an afternoon of complete and perfect pleasure. It is, moreover, to miss that salutary sense, rarely achieved as it is here without an admixture of sentimentalism, of widening one's circle of acquaintances, one's point of view, one's sympathies—in short, one's humor. The Stevens family from Mrs. Stevens's prayer for fine weather to the farewell to Mrs. Huggett at "Seaview" leaves absolutely nothing to be desired. And from the delightful trivial affairs of the five Stevenses, which are unforgettable in their realism, the reader is taken into the wider, deeper matters of their inner lives, sees the dramas of each, the tragedies, the ambitions ever put to death, ever reborn.

Mr. Sherriff has within a seemingly small compass attained a universality which smaller writers of greater themes would do well to envy. The Stevens family is every decent, right-minded family in the world out for their yearly holiday. Their griefs, their financial struggles, their spiritual triumphs, Mrs. Stevens's aching feet, Dick's blazer, the bag of macaroons, the cardboard fortunes—these petty things become of universal import under Mr. Sherriff's hand, mind and heart. And he has made them so by the simple but exceedingly rare method of keeping himself out of the picture. His art here is representation, the "imitation" of the ancients, not the expression of the moderns.

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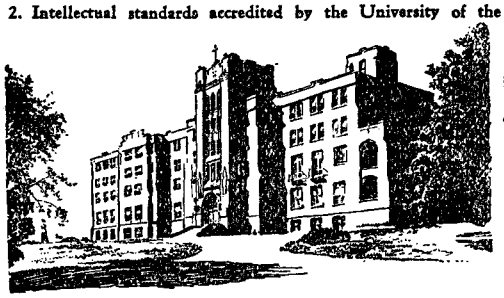

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Briefer Mention

The Wild Boy of Aveyron, by Jean-Marc-Gaspard Itard; translated by George and Muriel Humphrey. New York: The Century Co. $1.75.

THE WRITER of these extraordinary reports on the attempts to educate a child found wandering in the woods who gave every indication of having reverted to a primitive animal life, is said to be one of the greatest of medical stylists. He was as well a pioneer in modern psychological technique, and certainly every reader must admire Dr. Itard's ingenuity in hypothecation, his carefully subjective testing of his hypotheses and his circumspection in announcing conclusions while avoiding vagueness or inconclusiveness. The child of the study, eleven years old when it was found in the forests of Aveyron, was considered by some authorities to be only a deaf-mute cretin; Dr. Itard, however, believed the child to have a highly developed intelligence adequate to the environment in which it had lived, and sought to adjust it to civilized life. The process besides being of remarkable interest itself gives fascinating sidelights on normal education of children before the age of reason. It also knocks into a cocked hat the persistent, romantic, Jean Jacques Rousseau idea of the noble savage; the nullity of savagery is exposed as well as the unpleasantly realistic picture of "a degraded being, human only in shape; a dirty, scarred, inarticulate creature who trotted and grunted like the beasts of the field."

Collected Essays, Papers Etc., of Robert Bridges (VIII, IX and X). New York: Oxford University Press. $1.00.

REPRINTING Mr. Bridges's critical and expository writings has revealed clearly how apt and discerning a commentator he was. A strictness blended with the most genuine love of letters kept him at once miles removed from any kind of time-serving and appealingly eager to recognize virtue where it had been left to blush unseen. The present little volume includes a review of a book about Dante in English literature, which enables Mr. Bridges to stress important aspects of translation and adaptation; an affectionate and shrewd note on Emily Brontë as a poet; and a scathing short piece about Dryden, abhorred particularly for his versions of Chaucer and his estimate of Milton. All are telling pieces which the reader will be glad to have seen and upon which the student will set no inconsiderable value. This volume is printed in the "phonetic" characters which the former poet laureate wished to make his greatest bequest to the English language. It is an interesting and logical system; but since one cannot imagine that any great number of persons will approve of it, the idea must be looked upon as either a brilliant idiosyncracy or as an augury of future practice under more philological stars.

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